DOCUMENT RESUME

ED 434 794 RC 022 119

AUTHOR Binda, K. P.; Nicol, D. G.
TITLE Administering Schools in a Culturally Diverse Environment: New Developments in Administering First Nations Schools in Canada.
PUB DATE 1999-04-00
NOTE 40p.; Paper presented at the Annual Meeting of the American Educational Research Association (Montreal, Quebec, Canada, April 19-23, 1999).
PUB TYPE Historical Materials (060) -- Reports - Research (143) -- Speeches/Meeting Papers (150)
EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *American Indian Education; American Indian History; *Canada Natives; *Community Control; Culturally Relevant Education; *Decentralization; Educational Policy; Elementary Secondary Education; Foreign Countries; Parent Participation; *School Administration; *Tribally Controlled Education
IDENTIFIERS *Canada; Policy Implementation

ABSTRACT

More than a century of centralized government and church control of Aboriginal education in Canada, aimed primarily at cultural assimilation, resulted in injustices, widespread inequalities, and underdevelopment. In the 1970s, after much political wrangling, the Canadian federal government and the First Nations agreed upon a policy of Indian control of Indian education. This paper develops a conceptual framework of decentralized community control and then draws on qualitative research findings to examine the historical development of centralized control and subsequent devolution of education in Aboriginal communities. The framework focuses on continuums of community control and parent participation in the political and administrative dimensions of education. The data reveal that the decentralization policy is transforming Aboriginal education from an externally controlled, technocratic nonparticipative system into a collaborative human activity. Over the last quarter century, decentralization has allowed Native communities to become more inclusive, to make more decisions locally, to develop and use curricula that are more reflective of Native culture, and to stem the dropout tide. In response to widespread complaints about the funding process, alternative funding arrangements have been created that allow more flexibility and decision making at the Band level and support self-determination. (Contains 55 references.) (SV)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 434 794

ADMINISTERING SCHOOLS IN A CULTURALLY DIVERSE ENVIRONMENT: NEW DEVELOPMENTS IN ADMINISTERING FIRST NATIONS SCHOOLS IN CANADA

Paper presented at the Symposium of the Commonwealth Council for Educational Administration and Management (CCEAM). Annual meeting of the American Educational Research Association (AERA).

Montreal, Canada
April 19 - 23, 1999

K.P. Binda
D.G. Nicol
Department of Educational Administration & Services
Faculty of Education
Brandon University,
Brandon, Manitoba
R7A 6A9

Phone (204) 727-7380, 7614
Fax (204) 727-4901
Email BINDA@BRANDONU.CA
NICOL@BRANDONU.CA

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
This document has been reproduced as received from the person or organization originating it.
Minor changes have been made to improve reproduction quality.
Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
K. P. Binda
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC).

BEST COPY AVAILABLE

RC 022119

CONTENTS

Abstract i

Introduction 1

Historical Perspective 1

- Traditional Education 1
- Colonial Period 2
- Reconceptualization-Latter 20th Century 5

Literature and Conceptual Framework 7

- Dimensions of Centralization-Decentralization 10

Methods and Data 12

Results and Discussions 12

- Devolution Process 13
- First Nations Education Systems 15
- Level of Community Participation 18
- Curriculum and Instruction 20
- Resources 21

Conclusion 24

Admininstering Schools in a Culturally Diverse Environment: New Developments in Administering First Nations Schools in Canada

ABSTRACT

More than a century of centralized government and church control of aboriginal education, aimed primarily at assimilating the Natives into the wider Canadian culture, resulted in injustices, widespread inequalities and underdevelopment. Natives concluded that only through decentralized community control can effective change be brought about. After much political wrangling, both the federal government and the natives (First Nations) agreed upon the policy of Indian Control of Indian Education (ICIE) in the early 1970s.

Using the conceptual framework of decentralized community control and data based upon qualitative research methods, particularly the notion of context sensitivity, this paper examines the historical development of centralized control and subsequent devolution of education in Aboriginal communities.

The data reveal that the policy of decentralization is bringing about changes in education including a transformation and paradigmatic shift from an externally controlled, technocratic non-participative system into collaborative human activity. Over the last quarter century, decentralization has allowed native communities, for example, to become more inclusive to make more decisions locally, to develop and use curricula that are more reflective of their culture and needs as well as stem the dropout tide. Increasingly, more natives are entering the wider Canadian society in more meaningful ways and are participating more effectively in the development of their own communities. But the road to nirvana is fraught with difficulties as the process of change encounters many bumps and ruts. Nevertheless, the data do reveal that decentralization is bringing meaningful educational change in First Nations communities.

Administering Schools in a Culturally Diverse Environment: New Developments in Administering First Nations Schools in Canada

Introduction

This paper examines the historical development of centralized control of education and its impact upon aboriginal communities. Using the conceptual framework of decentralization, also referred to as community control. The paper looks at some of the developments such as community participation, level of control, education systems, finances, curriculum and instruction that are emerging particularly in the administration of First Nations schools.

Chapman's (1973) and Walker's (1972) bidimensional model of decentralization is further developed to explain the process of change taking place at the national/local political and administrative levels of schooling in aboriginal communities. However, in order to better understand the issues raised in this paper, it is perhaps necessary to review the historical context within which the problems of aboriginal education originated.

HISTORICAL PERSPECTIVE

Traditional Education

Aboriginal education in Canada may be divided into various periods with well demarcated and identifiable characteristics. The traditional period prior to European contact with indigenous people of Canada, espoused a functional system of education rooted in oral tradition with observation and practical

application being the main techniques for teaching and learning (Leavitt, 1991). The lessons to be learned in that environment were to master the skills needed for daily survival and failure to master such skills often had exacting penalties.

The oral tradition and native ways of knowing and interacting espoused an education philosophy that viewed Mother Earth as the supreme teacher and giver of life and law (Gillespie, 1994; Watson, 1989). The system of education sustained the aboriginal communities for thousands of years until the arrival of the Europeans. Even with the introduction of the European system of schooling, native ways of teaching and learning continued, being juxtaposed with that of the Europeans.

Colonial Period

The colonial period which began soon after contact, was an era of hegemonic imposition and institutionalization particularly with the establishment of Indian Reservations and signing of Treaties with the nomadic bands. The treaties allowed a legal framework of responsibility, namely, the federal Indian Act of 1876, to be developed. This Act which made the Indians wards of the crown defined and codified the relationship between the federal government and the aboriginal people who were registered as "Indians". The authority for the Indian Act itself originated from Section 91 of the Constitution Act 1867, which gave parliament the power to legislate with respect to Indians. Eventually, a Department of Indian and Northern Affairs was

created to administer this Act and the activities associated with it. The provision of schooling was one of the responsibilities identified in the Act.

As the churches were already operating in Indian country, their assistance was sought in formally setting up and operating schools in native communities. The churches were willing to comply as they could now shift the cost of christianizing the native people to the federal government. Over the next century various institutional arrangements for educating native children were tried, ranging from local day schools to area or regional residential schools. The residential school has been described as the most horrible institution encountered by natives and perhaps represented the darkest chapter in their association with Euro-Canadians.

In the residential school system which began in the 1880s and continued until 1988, young children were taken away from their homes, sometimes forcibly, and placed in these schools far away from their families in order to assimilate and enculturate them as Euro-Canadians. Hughes (1990) described the process as a program of cultural replacement. Some native scholars for example, Young (1996) stated that it "was really an agenda for cultural domination"; Andrea Bear-Nicholas (1999), Chrisjohn (1997), and Ovide Mercredi (1998, 1996), believe it was outright genocide. In a 1995 court case in British Columbia, the provincial Supreme Court commented that "the residential school system was nothing more that institutional pedophilia" (Platiel,

1996). The damage from this system as identified in a report, Breaking the Silence (AFN, 1994), included loss of language, rampant physical, sexual and emotional abuse, alienation and intergenerational communication breakdown.

The colonial education system perpetuated a Eurocentric perspective which extolled the virtues of the imperial socio-economic and political order (Tobias, 1983) and in the process destroying native values. Deirdre Jordan (1992) in Australia and Graham Smith (1992) in New Zealand point to a similar process of assimilation, deculturation and neo-colonial institutionalization carried out in those countries.

Scholars of critical pedagogy point out that such hegemonic developments are aimed at economic and political dominance through the reproduction of the dominant power structures. The theoretical nature of reproducing the existing social order has been explored elsewhere, for example, Apple, (1993, 1982) and Giroux (1997; 1983).

The symbiotic linkage of colonial politics and education in support of prevailing ideologies, socio-economic and political order have had dysfunctional effects on First Nations. The psychological harm of alien curricula in an alien education system that devalued the indigenous culture has proven to be persistent and problematic not only for the First Nations but also for all of Canadian society in this postmodern age.

There is agreement that schools and educational systems are established to reflect the educational needs and desires of the

society to which the school is responsible. In this context, it is interesting to note that until the 1980s the administrative and operational structure, the curriculum content, and the instructional methodology used in the schools to educate aboriginal children were externally determined and controlled. It is believed that this external centralized control of aboriginal affairs has been the cause of serious underdevelopment, dualisms and inequalities in aboriginal communities. Figure 1 graphically shows this aspect of centralized control.

Reconceptualization in the Latter 20th Century

The inequalities facing First Nations are obvious in the examination of several socioeconomic indicators such as child welfare, juvenile delinquents, death rates, suicide rates and hospital admissions as well as employment and income. Education data reveal that the vast majority of native students withdraw from school before Grade 9, the cut-off point for literacy. It was this type of inequality and social injustice that led to the Aboriginal demand for Indian Control of Indian Education (AFN, 1972).

Concerns about equality, justice and fairness have confronted mankind for thousands of years and continue to be a topic for discussion. In his treatise on distributive justice, John Rawls (1971) discussed the focal role education plays in allowing each individual "to enjoy the culture of his society and to take part in its affairs, and in this way to provide each

individual a secure sense of his own worth" (p. 101).

Indian Control of Indian Education (ICIE), viewed as a watershed in the history of education policy making, was part of the political firestorm that began in 1969 when a government White Paper proposed abolishing the Indian Act and integrating the Indians into the larger Canadian society. The native organizations would have none of it and argued emphatically in their position papers on questions of equality and social justice, insisting that without community control by First Nations themselves, no education system can be truly successful, if those most directly concerned have no input into the system. After all, the principle of equality is a long-standing and very important part of the Canadian tradition. Why, then deny that right to the first Nations?

While the political firestorm was still raging the federal government, looking for a way out of its dilemma, accepted the policy papers on local control in 1973 and began to vacate the education field turning over control to the Indian Bands across Canada band by band. On December 7, 1994, a Framework Agreement, outlining the devolution process for an entire province was signed between the First Nations of the province of Manitoba and the Federal Government. In this agreement, the federal government clearly outlined its intention to turn over complete responsibility of all matters pertaining to First Nations to the Bands themselves. In 1997, a similar agreement on education decentralization was signed with the Mi'kmaq First Nations of

Nova Scotia. This process of decentralization or community control is being implemented across the country but not without difficulty as will be noted further on in this paper. First Nations complain that the federal conception of community control is limited, restrictive, and does not truly reflect their notion of local control which subsumes "political equality" as a major characteristic of the "civic society" (McGinn, 1996).

LITERATURE AND CONCEPTUAL FRAMEWORK

Community control is an ecological process; it is sort of a symbiosis that recognizes the interdependence of the home, the school and community. In this sense the symbiotic linkage and shift in the political framework from a centralized to a decentralized system can have a positive impact on educational development that is more related, not only to economic health, but as well, to cultural, personal and social developments. Etzoini (1993) and Sergiovanni (1994) view this sense of community from a moral perspective. For First Nations, community control is a "visioning process" for "seeing" and "influencing" their own futures and for leading the change process so necessary if socioeconomic progress is to be accomplished. This visioning process is a form of collaborative dreaming put into action. It is an empowering encompassing framework for the community that gives structure, pattern and meaning to the process and fabric of change. It incorporates the values, hopes and dreams of the community. This inculcative function of education, so brutally

supressed by colonial policy, is extremely valuable, since no human society can continue to exist, if it fails to maintain a system by which its common values and beliefs are transferred from one generation to the next. This theoretical framework, found expression as noted before, in the various position papers put forward by the First Nations over the last two decades, and recently consolidated nationally, in Tradition and Education; Towards a Vision of Our Future (AFN, 1988) which is a massive document that represents a significant coherent vision and direction for the future development of First Nations's Education across Canada.

The principles of community control have been advocated in the U.N. Universal Declaration of Human Rights (1948), which states that parents have a right to choose the kind of education that shall be given to their children. The U.N. Working Group on Indigenous Populations (1982) stated that

> Indigenous populations should enjoy the right to structure, conduct and control their own educational system with complete autonomy, so that education could be a way of developing indigenous culture and traditions ... (Morse, 1991, p. 762).

The concept of decentralized control is described by McGinn and Street (1986) "as a process of transferring or 'devolving' power and authority from large to small units of governance" (p. 471). They also view the centralization - decentralization process as a dyadic relation where the locus of power of individuals, groups or organizations vis a vis the state can be

described and located in a continuum. In a centralized political system most authority and power are held at the centre; in a decentralized system, power and authority are devolved or shifted to the local level such as the community or individual school (Brown, 1994). Figure 1 illustrated the centralized process as it operated from Ottawa down to the community school in one of the regions of Manitoba.

Decentralization as a process is energized by two main factors, socio-political and administrative (Chapman, 1973; Walker, 1972). McGinn (1996) and Putnam (1993) stressed the political factors such as political equality and civic engagement. Kaufman (1969) noted that the demand for decentralization results from social and political unrest, certainly, conditions that are identifiable in Aboriginal communities. The administrative argument for decentralization focuses upon the improvement of efficiency and system effectiveness, factors sorely lacking in Aboriginal communities (Binda, 1998). This presumes that the central bureaucracy has operated inefficiently, ostensibly through poor central planning. The correspondence theory suggests that increased devolution and local participation would resolve the two thorny problems identified above - both political and administrative. Certainly the inequitous state of affairs as well, in the Aboriginal communities support the argument for decentralized community control.

Decentralization of school operations, sometime called site-

based management (SBM) or local management of schools (LMS), though somewhat different from community control have support from England to New Zealand and across North America. The impact of decentralization, however, has been mixed (McGinn and Street, 1986; Broadfoot, 1985; Jefferson, 1998). Some studies report favourable findings in both the political and administrative spheres including student achievement (Brown, 1990; David, 1995; Wylie, 1995). Other studies reporting on both dimensions have not been as favourable (Broadfoot, 1985; Lyons, 1981; Cheema and Rondinelly, 1983). Brown's (1990) study of decentralization in five school jurisdictions in western Canada provided data that show the benefits far outweigh the disadvantages.

The pandemic socio-economic dualisms, inequalities and underdevelopment in First Nations communities along with lack of meaningful political control and participation in their own affairs certainly warranted a claim for community control or decentralization, a process that has been taking place in Aboriginal affairs over the last two decades or so. The key dimensions of the devolution process hinges on two main concepts, political and administrative which are explored in this paper.

Dimensions of Centralization-Decentralization

The centralization - decentralization framework suggested by Walker (1972) and Chapman (1973) modified and illustrated in Figure 2a, identifies the two key concepts, the political and administrative dimensions, as continuums. However, it appears

that the administrative dimension is more discrete. The categories themselves could be individually plotted along the continuum to show the degree of control and levels of decision making authority (Figure 2b). What Walker and Chapman's model do not show is the process or stages that a community goes through in achieving political control. This dimension is added to their model in Figure 2c to reflect what actually is happening as First Nations assume control of their own education. This dimension is conceptually based on the theoretical literature on change (see, for example, Hall et al., 1975; and Snyder, 1997) as well as on empirical data gathered for this study (for example, Binda, 1995). The level of community involvement/participation similarly can be plotted to reveal the second major concept of ICIE, namely, parental responsibility (Figure 2d).

The framework developed here is offered as a viable system for analyzing education developments in Aboriginal communities in terms of ICIE. The framework is based on the two key variables; community control and parental responsibility (qua participation). The two constructs when taken together may reveal other qualitative attributes about the school system, for example education finance, curriculum and the quality of instruction, student achievement or other school effects. Focusing on the key structural dimensions along which the education systems may vary, allows us to draw attention to the commonalities or differences among First Nations Education systems. As such, the framework for the classification of First Nations education systems becomes

theoretically useful for understanding and interpreting these education systems. In a more practical sense, the framework provides a means for suggesting improvements to the education systems.

Methods and Data

Data for the study were collected through a variety of means over a period of time. The data were compiled and analyzed to show the concerns and nature of the changes and developments that are currently underway in First Nations communities.

Data collection included, participant observations through work and residence over many years in aboriginal communities; structured and unstructured interviews with numerous native and non-native education officials such as directors, superintendents, principals, teachers, school board members, bureaucrats and parents; examination of public records and documents; research studies and, administration of a questionnaire in a tribal region (Binda, 1995).

The vast amount of data necessitated a vigorous culling process as suggested by Miles and Huberman (1984). This reduced data were then analyzed for this study and the content is discussed in the next section.

RESULTS AND DISCUSSION

The problem of aboriginal education and the non-participation of First Nations in their own education led to the

principle of ICIE and, subsequently, to the federal policy of decentralization which began in 1973. Since the advent of local control, progress in First Nations education has been made in a number of areas; in the development of new systems of schooling, in the devolution process itself, in management, finance, staffing, instruction and curriculum, and in community participation at the local level. This section examines these changes.

Devolution Process

As the devolution process evolves, the local Aboriginal community that wishes to take control of its education makes its intentions known to the Federal Government. The Band Council, after consulting with its members (the Awareness Stage) passes a Band Council Resolution (BCR) in accordance with the powers granted to it through the Indian Act. The BCR is the legal instrument with the force of law under which a band takes control of the education functions formerly carried out by the Federal Government. The following is an extract from a BCR pertaining to local control.

> Whereas, the Indian People of (place) at a General Band Meeting with the Department of Indian Affairs and Northern Development on (date) deemed it is time to take-over "Local Control of Education" under the protection and assurance of the Indian Treaty Rights and the Indian Act ... BE IT RESOLVED, that the authority to handle all Education issues, programs, personnel and funds relative to Education be transferred to the (name of Band) Education Authority on (date).

The procedures for the transfer of jurisdiction and education functions (the Transition Stage) have been established by the federal government. During this phase Band officials prepare for the takeover by becoming familiar with management and administrative procedures such as developing policies, hiring staff and so forth. In the final stage (the transformation stage) the community achieves full control with minimum interference from the federal government except to monitor that funds are properly expended as planned. The devolution process can be plotted along the continuum of Figures 2a and 2c to show both the change process and political process.

Some First Nations have complained that federal officials in many instances simply turned over the schools without any training or preparation of local authorities. This was not unlike the withdrawal of some European powers from their African colonies in the 1960s. A First Nations education director in Ontario compared the handover of power in his region to that of a driver and passenger in a car. The driver suddenly collapses and the passenger, who has never driven in his life but only saw people driving, is left with steering the vehicle. This metaphor perhaps accounts for many of the management problems now encountered in many First Nations schools.

The First Nations claim that they

> have very limited jurisdiction over education and that in practice the federal government delegates

> limited decision-making powers to the First Nations and retains total control over determination and allocation of resources needed to establish, manage and operate First Nations schools (AFN, 1988, p. 13).

However, MacPherson, a jurist appointed by the federal government to examine such complaints, commented in his report "that at least some success flows from the education policies put in place and pursued by the federal government in recent years" (1991, p. 3).

Some of that success can be measured by the increased number of schools under Band jurisdiction. In 1976, Bands controlled less than 5% of the student enrolment; the federal schools had 42%, and the provincial schools had 53% of the status students. In 1996, Band schools enrolled 57%, the provincial schools had 42%, and the federal schools accounted for less than 2% of status enrolment (INAC, 1996).

First Nations Education Systems

Band and Tribal Council- operated schools are rather complex systems. These schools are becoming the major institutions for the education of native students. Various models of band operated schools are developing on the basis of geography, regional interest or community wishes. The rationale for the variations is simple. Native control of education is a relatively new phenomenon for First Nations who do not have the experience of participation and are, therefore, experimenting with various

systems that suit their individual needs. Whatever model is developed, the system operates at the pleasure of the Chief and Council and owes responsibility to them, firstly, as the government of the community, and ultimately to the federal government.

Some Band schools are controlled directly by the Band council, with the Chief exerting almost despotic power, and a propensity for poor management. Some are run by elected or nominated community members, somewhat analogous to a board of education (see Figure 3); others are run by a combination of the above, and others, for example, the Siksika First Nations of Alberta, Nelson House Education Authority in Manitoba, are operated as incorporated bodies; yet others, like the Sliammon First Nations in British Columbia or the Canupawakpa Dakota First nations in western Manitoba, (Figure 4), or the Six Nations in Ontario, send their children to provincial schools under special arrangements with the local provincial school boards. In the latter systems some form of trustee representation in the provincial school boards is provided but the powers of these trustees are very limited and so is the degree of control.

The level of control in this latter cohort may be located below the middle of the continuum in Figure 2b, even though the community may be located higher on the political decentralized continuum (Figure 2a). Some Bands, such as the Sechelt First Nations in B.C. or the Cree School Board in northern Quebec, can be located near the upper end of the decentralized continuum.

In addition to schools at the level of the community, First Nations are developing regional systems for the delivery of higher level services that the community schools cannot individually provide. Various systems are now in place, for example, in Manitoulin Island and the North Shore, in north Manitoba (the Keetawin Tribal Council), in Ontario (the Nishnawbe Aski Nation).

Another major development is currently taking place at the provincial level, where for example, in Nova Scotia and Manitoba, both the federal government and First Nations are working to dismantle the federal education structure. In Manitoba, the proposed model encompasses a two-tier system in which every First nation will be represented. Under Governance all bands will be included. Under the Administrative Services component, only those bands that wish to access the services provided will be involved. Control of the Manitoba First Nations Education Board (MFNEB) however, shall remain with First Nations at the community level where jurisdiction over education will be located. The MFNEB will report annually to the AMC in assembly. It is proposed that the board be flexible to allow individual nations to opt in or out if they so desire. Bands that opt out will not suffer any depreciation of their funding or their soverignity. They will still have the option of dealing directly with INAC in meeting their education needs.

Governance matters of the Board will be facilitated by an executive council (board) established by the main board. The

responsibilities will include policy development, planning, directing staff, reports and recommendations, budget preparation, staff selection, establishing steering committees and meeting quarterly with annual reporting to the main board.

The proposed hierarchical organization with diminished power at the community level, makes the development and implementation of the models problematic. Many bands at the community level particularly in Manitoba are not willing to give up or delegate the powers they have attained only recently. Two bands in Nova Scotia have refused to join the new decentralized structure at this stage. Both in Manitoba and Nova Scotia the complaints are primarily based on the level of decentralization or community control.

Level of Community Participation

Community control and parental responsibility through participation at the school level, are two key concepts in ICIE. Investigations in Manitoba (Binda, 1995), and other provinces indicate that many parents are not actively involved in their children's schooling and have not developed positive feelings about the manner in which local control is operating, as well as the effects of local control.

The Manitoba study in three communities tested six concepts on a Likert-type scale 1-5, with 1 being the lowest. The concepts were related to the overall perception of local control. These were: communication, visitation, school achievement, education system, curriculum and local control. In all the constructs, the

data reveal low to medium levels of satisfaction. What appears to be happening in these communities is that those who are in control of the education system have not significantly changed the method of doing business in accordance with what was expected. Rather, officials appear to be carrying on as their predecessors, the federal government.

This finding is similar to those noted in studies elsewhere. McGinn and Street (1986, p. 474) pointed out that "what changes is not the distribution of power but its locus". Broadfoot (1985) noted a similar trend in the United Kingdom and France with respect to the decentralization of education. The issue of parental participation is particularly thorny for many First Nations communities and is negatively affecting the entire concept of ICIE.

It may be noted, however, that there are effective schools, for example, those run by the Peguis and Opasquiak First nations among others, that do experience a higher degree of control and participation. In 1995 Peguis Central School in Manitoba, Joe Duquette High School, an alternative school for Aboriginal students in Saskatoon, and Otiqliq Secondary School in Arviat, N.W.T. were cited by the Canadian Education Association in the Exemplary Schools Project. These schools were selected from 260 nominations as illustrations of exemplary schools that responded to the complex needs of their communities and society.

Curriculum and Instruction

The provincial curriculum used in First Nations schools have been and continue to be a major problem as these do not adequately reflect native perspectives. However, new curricula that are being developed in all the provinces now strongly emphasize aboriginal issues. In First Nations schools Aboriginal history and language as well as new instructional strategies more reflective of aboriginal ways of learning are emphasized and encouraged (Binda, 1994; McAlpine, 1999; Nicol, Lall & Chambers, 1994). These newer instructional strategies are being implemented by graduates of community based teacher education programs.

The need for a philosophical basis in the development of conceptual models to address educational needs has been emphasized by First Nations educators. In attempting to coordinate the traditional with the contemporary, the traditional medicine wheel, for example, has been utilized in developing conceptual models by many tribal councils. The medicine wheel model has identified the four quadrants of physical, intellectual, emotional and spiritual against which background, current educational developments are taking place.

The Indigenous Education Coalition model now operating in a tribal council in Southern Ontario, presents a pro-active framework for education development. The model outlines three activity levels: political, administrative and delivery, and then addresses four areas of responsibility within those activity

levels: rights, operations, tools and cultural foundations. In this holistic approach, all factors are intricately woven and are congruent with native philosophies and epistemologies. In a discussion on postmodernism, Doll (1989) points out that this type of

> postmodern curriculum will accept the student's ability to organize, construct and structure, and will emphasize this ability as a focal point in the curriculum. The development of this organizational ability is as much a key to postmodern curriculum as passive receptivity or shaping is to the modern curriculum (p. 250).

Doll further notes that the "postmodern curriculum will continue the best of premodern thought with the best thought, and will like alchemies of old, transform both into a new substance or process" (p. 251). This description certainly characterizes curricular efforts in many aboriginal communities in Canada today. For the majority of First Nations however, modified provincial curricula are used with the rationale that First Nations students will have to live and work in the larger Canadian society and so must be prepared for future gainful employment. The introduction of aboriginal content helps provide some balance in enhancing aboriginal perspectives and culture thus correcting the incongruencies of the past.

Decentralization of Resources

Education, the most developed service sector to First Nations was one of the first areas targeted for decentralization.

The data reveal that education expenditure by DIAND, as part of the federal fiduciary responsibility to First Nations, constituted the largest program expense. The provinces also provide education services such as curriculum, but on a limited basis since this is constitutionally a federal responsibility.

Provincial education is very much integrated to perform the necessary functions of planning, budgeting and program implementation in a coherent and efficient manner. Until decentralization began and even after, this was not the case with federal funding administration. A federal study (DIAND, 1982) found "that a funding problem exits in most areas of the education program" with "no clearly identifiable guiding principle" (p. 43). The study noted that the problem was rooted in a variety of organizational factors.

Education funding was characterized by gross organizational inefficiency. In Ottawa two organizational units - operations and development had separate responsibilities for education with each not knowing what the other was doing. This bureaucratic incompetence is a violation of important administrative principles, unity and command.

Another study (AMC, 1991) uncovered serious inequalities in expenditures between two federally run schools in the same locality of northern Manitoba. In one school, per pupil expenditure was $8,420.00 versus $3017.00 in the other - a 179% difference for no apparent reason. In some band schools, there

were differences of 68%. Norway House, the largest First Nations community in Manitoba has a complex tripartite funding arrangement between Ottawa, Frontier School Division and First Nations. The education system is operated by Frontier 48, with input from the community. If the First Nations were to assume full control, the band would suffer a serious depletion with the new funding formula. So autonomy is sacrificed in the interest of financial exigency.

It is this type of idiosyncratic and inefficient administration that led the cry for decentralization. Funding for First Nations education has been steadily increasing with population growth and increased enrolment. In 1976, there were 64 band schools, twenty years later, there were 425. The funding formula is a rather thorny and complex affair (Binda, 1998) for band-operated schools. Funding off-reserve attendance is provided through tuition agreements which the bands now negotiate with provincial school boards. The federal government generally provides the funds for these arrangements without much question.

In view of widespread complaints about the funding process, new arrangements are being explored. These Alternative Funding Arrangements (AFA) allow more flexibility and decision making at the band level but the bands are required to ensure proper spending and auditing procedures. With the new devolution agreements such as the Education Framework Agreement (EFA) in Manitoba (1994) and the Mi'kmaq Agreement in Nova Scotia (1997), it is hoped that "jurisdiction is returned where it

should be" with First Nations (Irwin, 1997).

Prior to these new developments, First Nations complained bitterly that devolution merely meant delegated authority. The new arrangements provide for increased local authority and flexibility to manage and implement programs, hire staff as needed and move funds between programs without hindrance from INAC officials. From a positive perspective, the new decentralized funding arrangement can be regarded as a policy for self-determination, a long sought goal by First Nations.

Conclusion

In assuming the responsibility for the administration of their education system, as opposed to having it under the control of the Department of Indian Affairs, the First Nations communities through local control took a major step forward in bringing together traditional and contemporary values in education. In this context a partnership evolved between the community, and the various governments and institutions, committed to providing for the educational needs of the First Nations.

This element of change is one of the most important factors acting as a catalyst in the development of a responsive system of education for community development. Community leaders have recognized the importance and relevance of education in the devolution towards self-government, and in the realization of a better social and economic future for First nations communities.

The result has been increased support for expanding the school system, modifying the curriculum to reflect the local environment, and promoting post-secondary education whereby the personnel needed in education, health, social services and economic development be provided from within the communities themselves. In this way the decentralization of education in First nations communities will not only provide benefits for them but for a better Canada as a whole.

References

AFN. (1988). Tradition and education: Towards a vision of our future: A declaration of First Nations jurisdiction over education. Ottawa: AFN.

AFN. (1972). Indian control of Indian education. Ottawa: Assembly of First Nations.

AMC. (1991). Indian education funding study: Final report. Winnipeg: Assembly of Manitoba Chiefs.

Apple, M.W. (1993). Official knowledge. London: Routledge.

Apple, M.W. (1982). Cultural and economic reproduction in education. London: Routledge.

Assembly of First Nations. (1994). Breaking the silence: An interpretative study of residential school impact and healing. Ottawa: AFN.

Bear-Nicholas, A. (In Press). The great white bird - Canada's colonial mission. In Binda Binda, K.P. & Calliou, S. (Eds.), Aboriginal education in Canada: New perspectives for the 21st. century. Mississauga, Ontario: Canadian Educators Press.

Binda, K.P. (1999, Feb. 18). A postpositivist-postmodern model of field experience. A case study of school-community-university collaboration. Paper presented at the Westcast Conference. Brandon, Manitoba.

Binda, K.P. (1998). Financing Aboriginal education. In Y.L. Jack Lam (Ed.), Education finance: Current Canadian issues. Calgary: Detselig.

Binda, K.P. (1995). Perceptions of local control in a First Nations tribal community. McGill Journal of Education, 30(2), 199-209.

Binda, K.P. (1994). A constructivist strategy for improving student achievement in the community-based education program - BUNTEP. In K.P. Binda (Ed.), Critical issues in First Nations education. Brandon University, Brandon, MB.

Broadfoot, P. (1985). "Towards conformity: Educational control and growth of corporate management in England and France". In J. Lauglo & M. McLean (Eds.), The control of education. London: Heinemann.

Brown, D.J. (1994). Decentralization in educational governance and management. In International Encyclopedia of Education, 1407-1411.

Brown, D.J. (1990). Does decentralization enhance both efficiency and quality? The Canadian School Executive, 10(1), 22-23.

Chapman, R. (1973). Decentralization: Another perspective. Comparative Education, 9(3), 127-134.

Cheema, G.S. & Rondinelli, D.A. (1983). Decentralization and development: Policy implementation in developing countries. Beverly Hills, Calif.: Sage.

Chrisjohn, R. & Young, S.L. (1997). The circle game. Penticton, B.C. Canada. Theytus Books.

David, J.L. (1995). The who, what and why of site-based management. Educational Leadership, 53(4), 4-9.

DIAND. (1982). Indian education paper: Phase 1. Ottawa: Dept. of Indian Affairs and Northern Development.

Doll, W.E. Jr. (1989). Foundations for a postmodern curriculum. Journal of Curriculum Studies, 31(3), 243-253.

Etzioni, A. (1993). The spirit of community rights responsibilities and the communitarion agenda. New York: Crown Publishers.

Gillespie, L. (1994). A tipi model as a basis for describing selected aspects of Native education and their influence on oral tradition of the Manitoba Cree. Unpublished Masters thesis, Brandon University, Brandon, MB.

Giroux, H.A. (1997). Pedagogy and the politics of hope. Oxford: Westview Press.

Giroux, H.A. (1983). Theory and resistance in education. South Hadley, MA.: Bergin & Garvey Publishers.

Hall, G.E., Looucks, S.F., Rutherford, W.L., & Newlove, B.W. (1975). Levels of use of the innovation : A framework for analyzing innovation adoption. Journal of Teacher Education, 26(1), 52-56.

Hughes, K. (1990). Aboriginal literacy and employment: Standing committee on Aboriginal affairs: You took my talk. (Issue No. 43), Ottawa: Queen's Printer.

INAC. (1996). Basic departmental data. Ottawa: INAC.

Irwin, R. (1997). "Speaking notes at the signing of an agreement with respect to Mi'Kmaq education in Nova Scotia". (http.//www.inac.gc.ca/) February, 14.

Jefferson, A.L. (1998). Financial implications to the decentralization of public school system. In Y.L. Jack Lam (Ed.), Education finance: Current Canadian issues. Calgary: Detselig.

Jordan, D. (1992). Australian Aborigines: Education and identity. In D. Ray & D.H. Poonwassie (Eds.), Education and Cultural Differences (pp. 61-87). New York: Garland.

Kaufman, H. (1969). Administrative decentralization and political power. Public Administration Review, 29, 3-14.

Leavitt, R.M. (1991). Language and culture content in Native education. The Canadian Modern Language Review, 47 (2), 266-279.

Lyons, R.F. (1981). The organization of education in remote rural areas. Paris: International Institute for Educational Planning.

MacPherson, J.C. (1991). MacPherson report on tradition and education. Ottawa: DIAND.

McAlpine, L. (In Press). Teacher training for the new wilderness. In K.P. Binda and S. Calliou, (Eds.), Aboriginal education in Canada: New perspectives for the 21st. century. Mississauge, Ont. Canadian Educators Press.

McGinn, N.F. (1996). Education, decentralization, and globalization: A challenge for comparative education. Comparative Education Review, 40(4), 341-357.

McGinn, N. & Street, S. (1986). Educational decentralization: Weak state or strong state? Comparative Education Review,30 (4), 471-490.

Mercredi, O. (1998). Restoring indigenous knowledge and history in Canada. Paper presented at the 26th. Annual conference of the Canadian Society for the Study of Education. May 28-31. Ottawa, Ontario.

Mercredi, O. (1996). Message from the national chief. Bulletin from the national office of First Nations, Ottawa, Canada.

Miles, M.B. & Huberman, A.M. (1984). Qualitative data analysis: A source book of new methods. Beverly Hills, CA.: Sage Publishing.

Morse, W.B. (1991). Aboriginal peoples and the law. Ottawa: Carlton University Press.

Nicol, D.G., Lall, M. & Chambers, S. (1994). The administration of a community-based teacher training program. In K.P. Binda (Ed.), Critical issues in First Nations education. Brandon University, Brandon, MB.

Platiel, R. (1996, June 18). Ottawa must apologize for abuse, Natives say. The Globe and Mail, p. A5.

Putnam, R.D. (1993). Making democracy work: Civic traditions in modern Italy. Princeton, N.J.: Princeton University Press.

Rawls, J. (1971). A theory of justice. Cambridge, Mass.: Harvard University Press.

Royal Commission on Aboriginal Peoples. (1996). Report of the Royal Commission on Aboriginal Peoples. Ottawa: Queens Printer.

Sergiovanni, T.J. (1994). Building community schools. San Francisco: Jossey Bass.

Snyder, K.J. (1997). What is the new supervisory role in the age of complexity. In J.Glanz & R.F. Neville (Eds.), Educational supervision: Perspectives, issues and controversies. Norwood, MA.: Christopher-Gordon Pub.

Smith, G.H. (1992). Kura Kaupapa Maori: Contesting and reclaiming education in Aotearoa. In D. Ray & D.H. Poonwassie (Eds.), Education and Cultural Differences (pp. 89-108). New York: Garland Publishing.

Tobias, J.L. (1983) Protection, civilization, assimilation: An outline of Canada's Indian policy. In A.L. Getty & A.S. Lussier, So long as the sun shines and water flows: A reader in Canadian Native studies. Vancouver: UBC.

United Nations. (1948). UN Document A/811. New York: UN.

Walker, W. G. (1972). Centralization and decentralization: An international viewpoint or an American dilemma. Eugene, Oregon: Centre for the Advanced Study of Educational Administration.

Watson, L. (1989). The affirmation of indigenous values in a colonial education system. Journal of Indigenous Studies, 1. P. 9-20. Regina: Gabriel Dumont Institute.

Wylie, C. (1995). In New Zealand: Finessing site-based management with balancing acts. Educational Leadership, 53(4), 54-59.

Young, D. (1996). Indigenous education coalition model in Canada. Paper presented at the 20th annual conference of the Canadian Society for the Study of Education, St Catharines, Ontario, Canada.

Figure 1 Federal System of Centralized Control

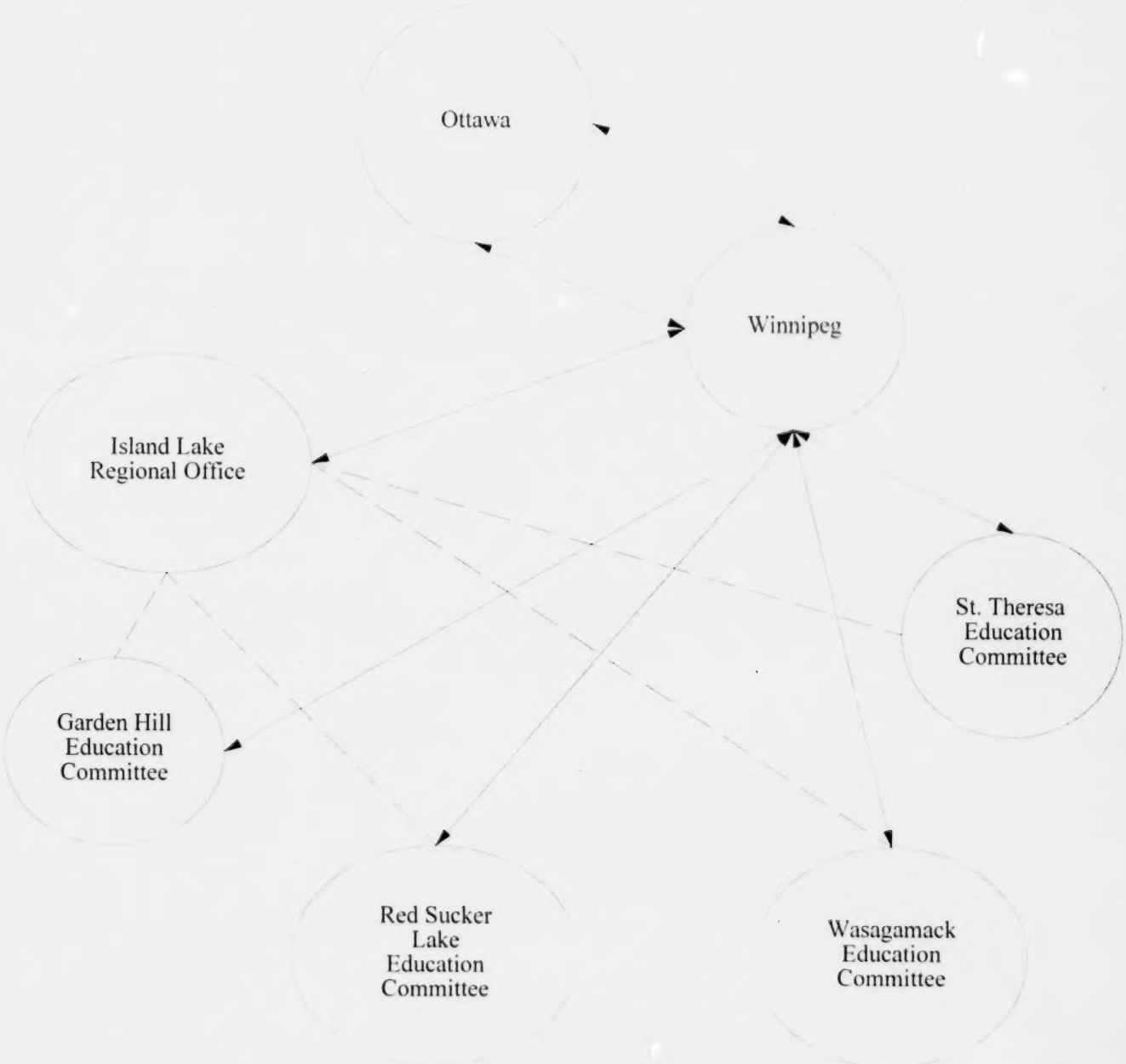


FIGURE 2. Centralization - Decentralization Framework

Fig. 2a
Political/Administrative Relationship
(After Chapman, Walker 1973)

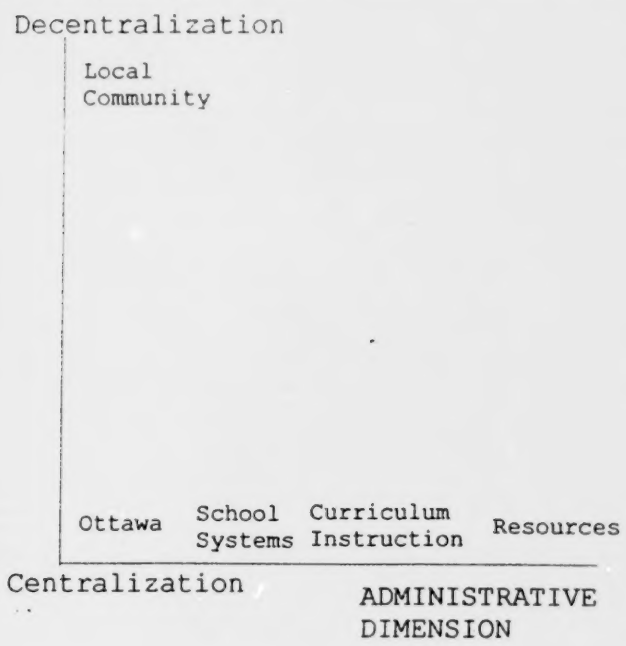


Fig. 2b
Degree of Control

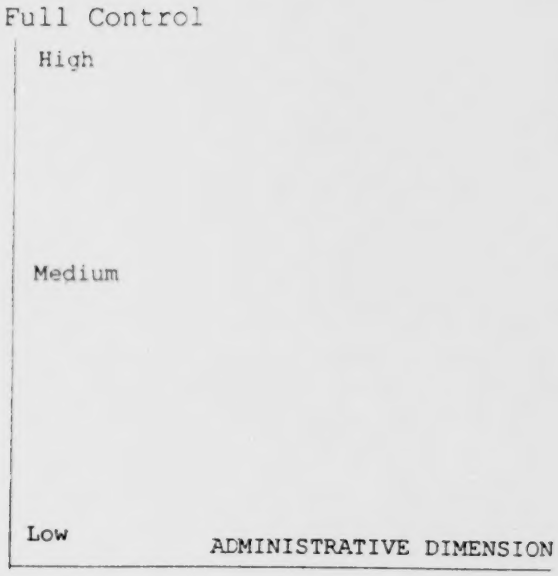


Figure 2c
Community Devolution Stages

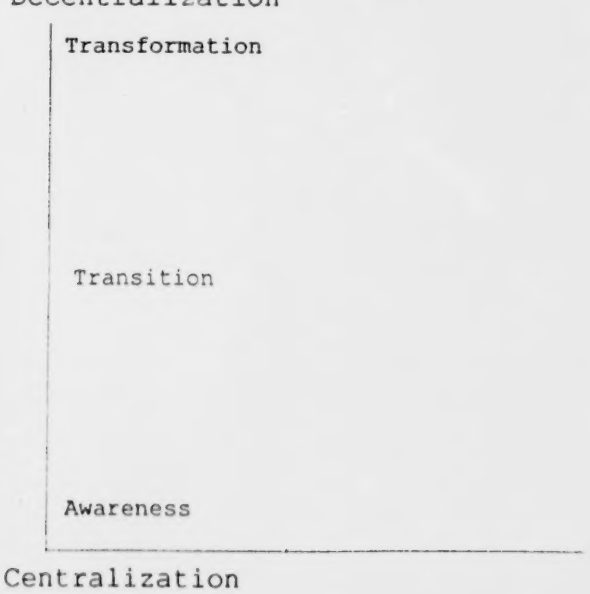
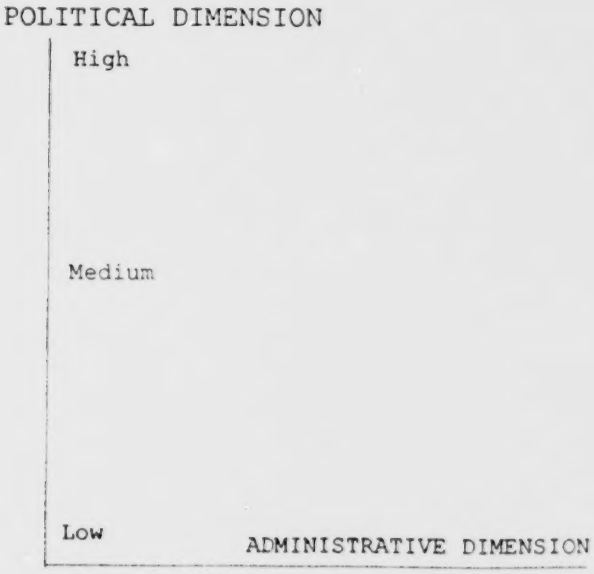


Figure 2d
Level of Community Participation



BEST COPY AVAILABLE

Figure 3. Education Structure - Local Community

Wasagamack Education Authority
Organizational Chart

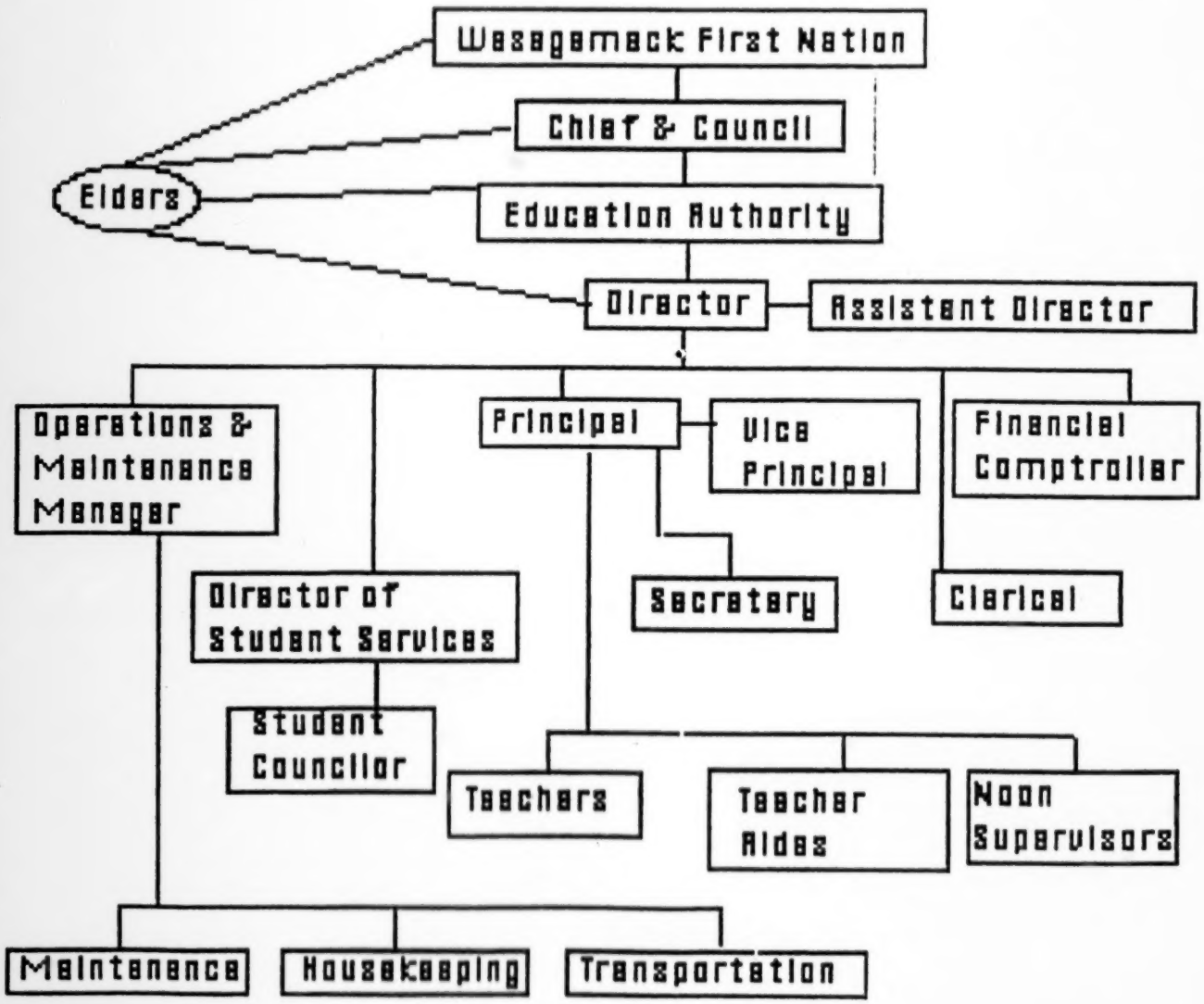
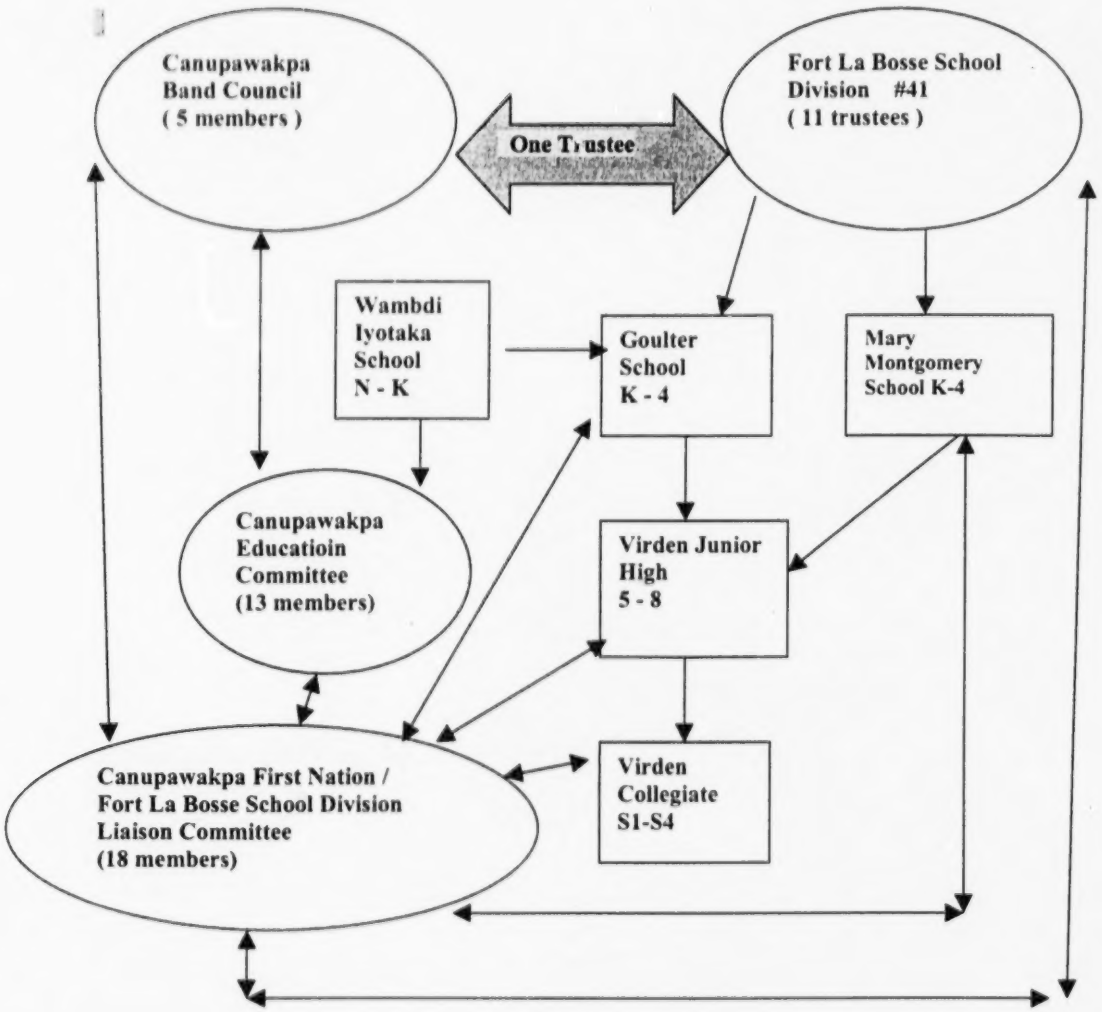


Figure 4. Integrated Band - Provincial System



BEST COPY AVAILABLE

A1

ERIC Clearinghouse on Rural Education and Small Schools
Selection Process Tracking Record

Tracking Number: **9602** Clearinghouse Accession Number RC 022119
Date Received: **11/04/99** Number of copies: **1** Publication Date: **1999-04**
Title: **ADMINISTERING SCHOOLS IN A CULTURALLY DIVERSE**
Author: **BINDA, K. P.** Contributor:
Conference: **1999 AERA (MONTREAL, CA)**
Solicitation Status: **S** (S, U, or T) If transferred in, House:

Duplicate Check (check all that apply)--
- [] RC Order File
- [] Select.db Indexes (Title, Author, etc.)
- [X] RIE
- [X] ADR

Results--
- [] Already in ERIC
- [X] Not in ERIC

Results of Selection Process--
- [X] include
- [] transfer to:_____
- [] reject
  - [] route this rejected item to staff
- [] send tailored rejection letter no. 1 2 3 4 5 6
  1=not ed; 2=short; 3=better copyedit; 4=sub. rev; 5=rej.; 6=tf out

Mark for--
- [] best of ERIC (dtn=800)

Reproduction Release and Reproducibility Checks--
Level (if release included): **1** Problem Status: **1** (2=release needed)
Name on release (if release included) **K. P. BINDA**

Check one--
- [X] release attached
- [] blanket
- [] not needed (level 3)
- [] needed ---------->

Release level (1 2 3) requested of--
(name): _____
on (date): _____
2nd _____ 3rd _____
[] rejected following third attempt

Reproducibility approved by: SV (initials)

Document cleanup (check all that apply)--

[] Add title page	[] Ink in light type	[] Photocopy
[] Page sequence	[] Retype pages	[] Window in cover
[] BLANK PAGE STAMP	[] Copy colored pages	[] Spine
[] BEST COPY AVAILABLE STAMP	[] Reduce oversize pages	

[] Other:_____

[] Write for better copy date 1st request:_____2nd_____3rd _____
[] rejected following third attempt

For abstractor--please enter the following information:
Pickup Date:_____ Return Date:_____ Your Initials: _____
Notes to abstractor from _____ (initials of staff member)

_____
_____
_____

rev 6/17/93

ERIC/CRESS Selection Protocol

During selection, documents are evaluated by the directors. Documents rated marginal by the first rater are reviewed by a second rater. If these ratings yield a contradictory decision about inclusion, the third director will make the final determination.

Date of first rating 11/4/99

Step I BASICS (Check all that apply; if not in RC scope, transfer)

[ ] education-related -- if not, basis: _____
[ ] within RC scope -- if not, basis: _____

Step II DOCUMENT TYPE (check one)

[ ] most suitable (e.g., research reports, bibliographies, conference papers)

[ ] acceptable (e.g., dissertations, newsletters, speeches, manuals)

[ ] unsuitable (e.g., non-print media, catalogs, brochures, ephemeral)

if unsuitable, basis: _____

Step III QUALITY (follow guiding questions to rate documents)

1. first rater: (initials SV)

MNG 7 + UTL 7 + COM 7 + TIM 8 = TOTAL 29

[ ] second opinion necessary ?
(yes, if rated 22-25 above)

2. second rater (if necessary): (initials _____)

MNG _____ + UTL _____ + COM _____ + TIM _____ = TOTAL _____

Date of second rating __/__/__

3. third rater (if necessary): (initials _____)

MNG _____ + UTL _____ + COM _____ + TIM _____ = TOTAL _____

Date of third rating __/__/__

Rev. 7/90